Eighth Treatise

8.

AN ACCOUNT

OF

Severall things that passed between

HIS

SACRED MAJESTY

AND

RICHARD HUBBERTHORNE

QUAKER

On the fourth of *June* 1660.

After the delivery of *George Fox* his Letter to the KING.

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An Account of what paſſed between the King *and* Richard Hubberthorn, *after the delivery of* George Fox *his Letter to the* King.

R.H. SInce the Lord hath called and gathered us to be a people to walke in his feare, and in his truth, we have alwaies ſuffered, and been perſecuted by the powers that have ruled; and been made a prey of for departing from iniquity. And when the breach of no Law could be charged againſt us, then they made Laws on purpoſe to enſnare us, and ſo our ſufferings were unjuſtly continued.

K. *It is true, thoſe that have ruled over you have been cruell, and have profeſ-*

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ſed much which they have not done.

R. H. And likewiſe the ſame ſufferings doe now abound in more cruelty againſt us in many parts of this Nation, as for inſtance, one at *Thetford* in *Norfolke*, where *Henry Fell* miniſtring unto the people, was taken out from the meeting and whipt, and ſent out of that Towne from Pariſh to Pariſh, towards *Lancaſhire*, the chiefe ground of his accuſation in his paſſe which was ſhewn to the King was becauſe he denied to take the Oath of Allegience and Supremacy; and ſo becauſe for conſcience ſake we cannot ſweare, but have learned obedience to the doctrine of Chriſt, who ſaith, *Sweare not at all*; hereby an occaſion is taken againſt us, to perſecute us; and as it is well known we have not ſworn for any nor againſt any, but have kept to the truth, and our *yea* hath been *yea*, and our *nay* nay, in all things, which is more then the Oath of thoſe who are out of the truth.

K. But

R. *But why can you not ſwear? for an Oath is a common thing among men to any engagement.*

R.H. It is manifeſt, and we have ſeen it by experience, that it is ſo common amongſt men to ſwear and engage either for or againſt things, that there is no regard taken of them, nor fear of an Oath: tha t therefore which we ſpeak from the bottom of our hearts is more then they ſwear.

K. *But can you not promiſe as before the Lord, which is the ſubſtance of the Oath?*

R.H. Yes, what we doe affirm we can promiſe before the Lord, and take him to our witneſſe in it; but our ſo promiſing hath not been accepted; but the ceremonie of an Oath they have ſtood for, without which all other things were accounted of none effect.

K. *But how may we know from the words that you will perform?*

R.H. By proving of us, for they who Swear are not known to be faithfull but

by proving of them, and ſo we by thoſe who have tryed us are found to be truer in our promiſe then others by their oaths, and to thoſe that do yet prove us, we ſhall yet do the ſame.

K. *Pray what is your principle ?*

R. H. Our principle is that Jeſus Chriſt is the true light which enlightens every one that cometh into the world, that all men through him might believe, and that they are to obey and follow this light as they have received it, whereby they may be lead unto God and unto righteouſneſs and the knowledge of the truth that they may be ſaved.

K. *This do all Chriſtians confeſſe to be truth, and he is not a Chriſtian that will deny it ?*

R. H. But many have denyed it both in words and writings and oppoſed us in it, and above a 100. Books are put forth in oppoſition to this principle.

Lords, *Then ſome of the Lords ſtanding by the K. ſaid that none would deny that, and*

one of the Lords asked how long we had been called Quakers, or did we own that Name?

R. H. That name was given us in ſcorn and diriſion about twelve years ſince, but there was ſome who lived in this truth before we had that Name given us.

K. *How long is it ſince you owned this Judgement and way?*

R. H. It is near 12 years ſince I owned this truth according to the manifeſtation of it.

K. What is your Name?

R. H. Richard Hubberthorn.

K. Do you own the Sacraments?

R. H. As for the word Sacrament I do not read of it in the Scripture, but as for the Body and blood of Chriſt I own, and there is no remiſſion without Blood.

K. Well that is it, but do you not believe that every own is commanded to receive it?

R. H. This we believe that according as it is written in the Scripture, that Chriſt at his laſt ſupper took bread and brake it, and gave it to his Diſciples, and

alſo took the Cup and bleſſed it, and ſaid unto them, as often as ye do this, that is, as often as you break bread you ſhew forth the Lords death till he come, and this we believe they did, and they eat their bread in ſingleneſs of heart from houſe to houſe, and Chriſt did come again unto them according to his promiſe, after which they ſaid, we being many are one bread, for we are all pertakers of this own Bread.

K. Friends. *Then one of the K. Friends ſaid, that is truth, for as many Grains make one bread ſo they being many Members are one Body, Another of them ſaid, if they be bread they muſt be broken?*

R. H. There is difference between the bread he brake at his laſt Supper, wherein they were to ſhew forth his death as in a ſign till he came, and this wherof he ſpake they being many are one bread, for herein they were come more in the ſubſtance, and to ſpeak more miſtically as they know in the Spirit.

K. Friends *Then they ſaid it was truth and*

and he had ſpoken nothing but the truth.

K. How know you that you are inſpired by the Lord.

R. H. According as we read in the Scriptures that the inſpiration of the Almighty gives underſtanding, for by its inſpiration is an underſtanding given us of the things of God.

Lords *Then one of the Lords ſaid how do you know you are led by the true Spirit?*

R. H. This we know becauſe the ſpirit of truth it reproves the world of ſin, and by it we were reproved of ſin, and alſo are led from ſin unto righteouſneſſe and obedience of truth, by which effects we know it is the true ſpirit, for the ſpirit of the wicked o doth not lead unto ſuch things.

K. and L. Then the King and Lords ſaid it was truth.

K. Well of this you may be aſſured that you ſhall none of you ſuffer for your Opinions or Religion, ſo long as you Live peaceably and you have the word of a K. for it, and I have alſo given a Declaration to the ſame

purpoſe

purpoſe, that none ſhall wrong nor abuſe you.

K. How do you own Magiſtrates or Magiſtracy?

R. H. Thus we own Magiſtrates whomſoever is ſet up by God, either *K.* or *Supream*, or any ſet in Authority by him, who are for the puniſhment of Evil doers, and the praiſe of them that do well ſuch we ſhall ſubmit unto & aſſiſt in righteouſneſſe and civil things both by body and eſtate, and if any man do that which is unrighteous we muſt declare againſt it, only ſubmit under it by a patient ſuffering, and not rebell againſt any by Inſurrections, Plots, and Contrivances.

K. Then the K. ſaid it is enough.

Lords, *Then one of the Lords asked why do you meet together ſeeing every one of you have the Church in your ſelves?*

R. H. According as it is written in the Scriptures the Church is in God, *Theſ.* 1. 1. and they who feared the Lord did meet often together and ſpeak one to another and were edyfied and comforted one in another

another, and ſo is our meeting together in the fear of the Lord, and to us it is profitable and herein we are edyfied and ſtrengthned in the Life of Truth.

K. How *did you firſt come to believe the Scriptures were Truth?*

R. H. I have believed the Scriptures from a Child to be a declaration of truth, when I had but a Litteral knowledge, natural education and tradition, but now I know the Scriptures to be true by the manifeſtation and operation of the ſpirit of God fulfilling them in me.

K. In what manner doe you meet, and what is the order in your meetings?

R. H. We do meet in the ſame order as the people of God did, waiting upon him, and if any have an Exhortation from the Lord he may ſpeak it, or if any have a word of reproof or admonition, and as every one hath received the gift, ſo they Miniſter one unto another, and may be edyfied one by another.

Lord, *One of the Lords ſaid, then you know*

not

not ſo much as you may know but there is a growth then to be admitted of?

R. H. Yes, we do grow daily into the knowledge of the truth in our exerciſe and obedience to it.

K. Are any of your friends gone to Rome?

R.H. Yes there is one in priſon at Rome.

K. Why did you ſend him thither?

R. H. We did not ſend him thither but he found ſomething upon his Spirit from the Lord whereby he was called to go to declare againſt ſuperſtition & Idolatry wich is contrary to the will of God.

K. F. The Kings Friends ſaid there were two at Rome but one of them was dead.

K. Have any of your Friends been with the great Turk?

R. H. Some of our Friends have been in that Countrey.

Some other things would have been ſpoken but the KING paſſed away.

FINIS.

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